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Language cannot depict those scenes of horror, which wring the hearts and often draw tears from the eyes of those, whose duty leads them to visit the miserable dwellings of the sick poor. On those who know their distress from description only, the story of their woes can make but a faint and transitory impression. They must explore the mansions of the poor in order to know the extent of their misery. They must visit the ruined walls and roofless homes which scarce conceal the miserable victims of want from the winds of heaven. They must behold some wretched parent stretched upon the bed of death; they must see the paleness of his face; the wildness of his eye; then think upon the anguish of his heart; they must see him, while struggling in vain with the hand of death, cast an agonizing look upon his helpless family that stand around, then fall into fixed and motionless despair. From this heart-rending sight let them turn to the infant group that surround the couch of death, and hang upon the bosom of their expiring guardian; then let them, if they cannot save their sinking parent from the grave, at least mingle their tears with theirs; let them rescue them from the horrors of want, and lighten the burden of their misery.

This is a subject upon which the writer might enlarge without end. The limits of this report force him to conclude. He closes his observations, consoled by the reflection, that he has been employed in the discharge of a most important duty, and trusting that the result may hereafter prove, that he has not raised his warning voice in vain.

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For the Belfast Monthly Magazine.

X. IN ANSWER TO H.

(See *Magazine* for March last, p. 215.)

X. PRESENTS his compliments to his friend H. Although they be removed at a distance from each other in the *alphabet*, he trusts that they approximate in the best concerns of life, the love of liberty, and the cultivation of literature. Often indeed has X. fervently wished, that mankind, in their intercourse, would take example from the little republic of *Letters*, so void, as it is, of all jealousies, personalities, and party ambition; all its members combining for the common advantage of their commonwealth, and uniting to maintain with each other a good understanding; a republic, where every individual letter may in turn, like H., be exalted to a capital figure, or is content to serve his time, like X., in a subordinate situation. As the Spartans, who, on the eve of a battle, said to the general of the allies, "Place us, therefore, where you think fit, *there we shall endeavour to behave like brave men.*" And so do the *Letters*, always at their post of duty, and ready to obey the ruling intellect, on the principles of perfect parity, independent of state hire, or royal remuneration.

In all that H. has said with regard to John Knox, and the Reformation in Scotland, he seems, perhaps undesignedly, to have confounded stipend with bounty, a royal donative with a national establishment, and the will or pleasure of Queen Mary with the settled law of the land, as providing for the maintainance of the church. The Reformers in that country, who were headed by Knox, wished to have the Presbyterian re-

ligion established as the Popish had been before, and supported by a part of those ecclesiastical revenues, set afloat by the Revolution, which, they contended, should be appropriated according to their original destination, for religious and charitable purposes. They wished to keep them neither dependent on the will, nor subjected to the capricious influence of the monarch, but incorporated with the state, and ratified by its laws. The maintenance of the ministers of religion, the education of youth, and the support of the poor, were the objects to be provided for from the tithes and other revenues of the Bishoprics and Collegiate churches, which were not understood to be forfeited and confiscated for the interests of a party, or the favourites of the reigning sovereign, but still to remain dedicated to the interests of religion and the support of the clerical order.

But the Protestant nobility and gentry cast a longing eye upon the rich revenues of the Catholic clergy, seized their lands, retained the tithes, and thus reduced the reformed clergy to a state of poverty, or rather of beggary, unable to obtain any thing but fair words and liberal promises on the part of the spoliators. Thus it happened, that the necessities of the crown, the rapacities of the courtiers, and the small affection which Mary bore to the Protestant ecclesiastics, rendered their revenues contemptible, as well as uncertain. It was not a *bounty* from Queen Mary for which they petitioned, but from the Privy Council, with the Sovereign at its head, for their *rightful* establishment. That Council at last took up the affair, and came to a determination, that the ecclesiastical revenue should be divided into three parts, that *two* of these should be given to the ejected

Popish clergy, and that the other part should be divided between the court and the Protestant ministry. Such was the modification of the stipends to gratify the Queen, and such the allotment to the ministers, which was reprobated by Knox, "as two parts given freely to the De'el, and the third between God and the De'el."

He, that "never flattered flesh upon this earth," he that maintained the independency of the ecclesiastical upon the civil power, as the old and true Presbyterian principle, did not petition for precarious and casual *bounty*, from a Queen whose religion he renounced, and whose manners he abhorred; but he called upon the sovereign authority as lodged in her hands, to *restore* the *rightful stipend* due to the Reformed Church, and of which the ministers had been iniquitously defrauded. The form of petition might have been of necessity preserved, but this was the subject matter of grievance, which Knox complained of, not so much for himself as for his brethren. He himself was well provided for, having a liberal stipend from the Town Council; but, with his accustomed disinterested intrepidity, he contended for an increase of the *legal* allowance, the restoration of the common *fund* allotted to the maintenance of the clergy, and the uses of the Church. This had been sequestered in Scotland by the nobility and gentry, as in England by the Defender of the Faith, who there also became the despoiler of the church, so that, in both countries, the pure spirit of reformation was adulterated with avarice, and deposited a sediment of selfishness and peculation. But John Knox always carried his head high above such corruption, and kept his hands clean, and his heart clear, from such contamination in the Christian and

the Reformer. Mr. Hume, who discoursed upon patriotism much as Dr. Saunderson, the blind Professor, contrived to give lectures upon optics, Mr. Hume, who was actually bigoted against bigotry, for *such* he denominated zeal of any kind either in politics or religion, has depreciated the character of Knox, as he has done that of Hampden in his History; but there is a redeeming power in eminent virtue, which makes its glory conspicuous even through the thickest mist of scepticism, and it will not easily be believed, that He who never feared the face of man, should have humiliated himself to be petitioner to a woman whom he despised, for a precarious and discretionary bounty.

It were to be wished, that Sir Joshua Reynolds had left us an historical picture of the conference held between Queen Mary, (in the midst of her ladies, and lady-like nobility,) and John Knox; presenting, as it certainly would do, such a singular contrast of personal appearance, morals, and manners, at the moment when turning his eyes upon the astonished court, with a sarcastic scowl, he exclaimed, "Why sould the plesing face of a gentilwoman afray me? I have luiked in the faces of mony angry men, and yit have not been affrayed beyond measure." The Circe of Scotland dissolves into tears, but the Son of Thunder stands unshaken, unseduced, unterrified; and as many great artists, in their greatest display of the sublime and pathetic, have introduced a touch of the ludicrous, were a painter of the present day to make choice of this subject, a fair opportunity is presented, of bringing in a correspondent of ours, in the likeness of a Lap-dog, of the breed afterwards called King Charles', his neck embraced with a collar, marked R D., leaping down from the bosom of his Royal Mistress, and barking, as loud-

ly as the art of picture can make it, at the grim and terrific Reformer.

With respect to chronological difference, X. re-asserts that "the solemn League and Covenant," from which the Covenanters derive their denomination, abjuring Prelacy, and engaging for the *extirpation* (in the language of *Protestant Popery*.) "of superstition, heresy, schism, and profaneness," was agreed upon in 1643, in the reign of Charles I. a first covenant, which this one superseded, having been formed in 1638, under the same reign. Knox came from Geneva in 1559, and died 1572. There was indeed a common bond, or covenant agreed to, (probably in imitation of the first Christians, as we find reported by Pliny in his Letter to Trajan,) to secure each other's fidelity to the Protestant cause, which was dated Dec. 1557, and which distinguished the parishioners by the name of "the Congregation," but this local and partial bond of union was altogether distinct from the *national* act, called, by distinction, "the solemn League and Covenant," to which, and to which only, X. had adverted, and which took place long after Knox was in the silent grave, although it is not to be doubted, that his spirit hovered over, and sanctified the compact.

These *covenants*, of which Knox may be said to have set a miniature example, proved, in the event, a most powerful means of forwarding the Reformation, by condensing and concentrating the will of the people, (for whatever the Public strongly wills, it seldom fails to perform,) but Knox himself did not seem to foresee how soon even the reformed religion, which throve and was animated by opposition, might sink into the remissness, the coolness, and the indifference of an establishment. He did not foresee,

that even the principles of Presbyterian parity and equality in church discipline, could not *always* effectually resist the allurements of state influence, the Mary of a future day, when such stern integrity as his own, such boldness of individual character, would be melted and lost in the *official* interference, and in the obsequious mass. Such indeed is the certain consequences of an establishment, and not less certain of a *demi*-establishment, by its tendency to weaken the pastoral tie; to circumvent Christian liberty; and to accelerate that popular indifference which generally terminates in infidelity.

X. unites with H. in his opinion as to the "comparative excellence" of the Presbyterian Church, but the church, according to the ideas he has been brought up in, consists *only*, and ought to consist *only* of Pastors and People, (represented in lay Elders;) deprecating, as he ever will do, the monstrous anomaly in that Church, or in the Synod of that Church, of "a government agent," "a money agent," (as H. does not scruple to call him,) an amphibious sort of being, that can live in the opposite elements of the Castle and the Country, and yet is asserted "to have had no influence more than any other individual in the Synod," coupled with another assertion, equally strange, "that the people had as full a share *in the negotiation with government* for the late augmentation of bounty, as the clergy."

The secret history of that negotiation has not, and probably never will be fully brought to light; but enough is known, to say, with confidence, that the committee to which H. alludes, and which, consisting in part of lay elders, had been sent up to give a sort of popular countenance to the main articles of the

agreement, the basis of a treaty made by individual agents in many *previous* cabinet conferences, that this committee was *not* delegated by the people for such a purpose; nor can it be proved, (except in H.'s method of putting assertion for proof,) that "the rights of elders," as little as of pastors, *could* extend to surrender the independence of the Presbyterian Church, which they were created to protect and defend, without the most full, distinct, authoritative, and congregational sanction of the Presbyterian people. Had there been made, in the first instance, and previous to any secret negotiation at the Castle, an open, explicit, Synodical appeal to the people *at large*, delivered as a pastoral letter from every pulpit within the spiritual jurisdiction, laying before them, as indeed ought periodically to be done, the existing state of the church, the condition of its pastors, the rapid rise of all articles of necessary expenditure, the parsimony of those "that were taught in the word, in communicating to them that teacheth in all good things, that is, according to their ability," the clerical part of the Presbyterian Church would, *in this case*, have laid the *onus* of labour unrewarded, completely on the consciences of the laity, and formed a good ground of resorting to government, under the imperative necessity of circumstances. But the negotiation began, and was for some time continued, without being more than merely guessed at by the public *in general*; and to say, that the managing agent, "although unable to add to, or diminish any clergyman's actual bounty," (whatever weight his opinion might be supposed to have with the higher powers in the preparative steps necessary for attaining it,) to say that this agent has had for some years past no influence, but merely

what he possessed as an individual minister of plausible abilities, betrays a surprising want of memory in the late history of the Synod. It is tantamount to saying, that Lord Castlereagh, the agent on the part of Government, had no influence in thus attempting to negotiate away the independence of the Church, after annihilating the independence of the Country.

Indeed *both* of these transactions are so implicated with each other, and assimilated in regard to time, in regard to agents, in regard to means employed, and measures to be accomplished, that the alliance of our church to the state may be deemed a mere supplement to the union, a rider upon the act that annihilated Ireland; and as X. will, to the last hour of his life, deplore *that* disastrous event which was carried through by corruption, so he cannot help feeling a most disagreeable association in his mind and memory with another event which took place at the same time, under such suspicious circumstances, and which has, as he thinks, poured poison into the Presbyterian church by accelerating the progress of indifference, and weakening the ties between pastors and people.

X. looks upon many, he will say, most of the members of Synod with sentiments of the greatest respect and warmest affection. When he sees and converses with them, his heart burns within him, and all the earliest and sweetest associations of life rise to his remembrance, and place before his eyes, "the image of the beloved disciple," the father, and the friend. He is perfectly sensible of their individual liberality, and their desire to restore to their Catholic countrymen a natural and unalienable birth-right in the inheritance of the British constitution. He knows that they acknowledge

no primogeniture in that best inheritance, and that if they did, the Catholics themselves, in our great Charter of Liberty, have laid the best claim to it. Yet still he cannot help lamenting that the clergy, like other men in other assemblies, are apt to lose their individuality of character in the general body; that, on several occasions, they have done in *Synod** what they could scarcely have been brought to do *separately*; and that they have not always hit upon the true christian principle of religious liberty which entirely excludes the civil magistrate from interfering with it, unless *it* interferes with the peace and good order of civil society.

But as in Pagan times, their Divinities were said to come down, on different occasions, for the instruction and illumination of mortals; as we can still trace, with awe and rapture, in a long tract of glory through the page of Milton, the visits of celestial messengers, on their benevolent errands to "the prime of men," it is thus that the good Genius of *civil liberty*, and the blessed Spirit of *religious freedom* have, either alternately or conjointly, made their

* "The principal occasion of the great distinction that was made between the clergy and the people, between the Bishops and Presbyters, and also among the Bishops themselves, was their assembling in *Synods* to deliberate about affairs of common concern, a custom which began about the middle of the second century, for it cannot be traced higher. By this means the power of the clergy was considerably augmented, and the privileges of the people diminished; for, though, at first, these Bishops assembled in convocation, acknowledged themselves to be no more than the deputies of the people, they soon dropt that style, and made decrees by their own authority, and at last claimed a power of prescribing both in matters of faith and discipline."

See *Hist. of the corruptions of Christianity.*

timely appearance to reform and restore the human race, advancing its best interests, and training it to its high destination. We see, even now, the one Spirit hovering over that assembly which contains the confidence of the Catholics of Ireland; while the other gladly repairs to its *ancient abode*, awakening the mild, yet unsubmitting spirit of our fathers, which conquered the allurements of secular power, of lucre and ambition, and stood fast in the ministry of him "who subverted worldly wise and worldly strong by simply meek," and whose service is perfect freedom.

X.

To the Proprietors of the Belfast Magazine.

ON THE EDUCATION OF THE RICH.

YOU have heard much said, and many volumes have been written, about diffusing knowledge among the poor, but look around, and you may perceive, that education is as much wanted among the higher, as among the lower ranks of society. Every person at all conversant with the manners of society, knows, that where a virtuous gentry is found, there likewise is a virtuous commonality.

View the progress of corruption which often takes place, when the young and dissipated heir to a great estate fixes his residence, at his paternal mansion. At first all is hurry, all unsightly objects are to be removed, and with the dunghill is often removed the cottage, the humble inhabitants turned out to roam the world, friendless, vile outcasts, fit objects for corruption, and ready to retaliate upon society, either the real or the imaginary wrongs which they have suffered. The master of the noble mansion walks abroad, and a modest and virtuous girl attracts that

eye, accustomed in a metropolis to look only on fallen virtue, every art is now called into action to gratify an appetite accustomed to rove from object to object; and no sooner has he triumphed over the virtues of one, than she is abandoned and a new object presents itself to his insatiable desires. At his entertainments, while land and water are made to contribute, how many animals suffer the most torturing deaths, to render them palatable to a squeamish appetite; and

"When satiate hunger bids his brother
thirst,
Produce the bowl."

Obscene toasts and songs rouse the imagination, till vice with uncontrolled sway usurps the place of reason; now is the time when the ingenuous mind is caught, overpowered with the glare of vice, the mother may now weep over her son who inadvertently is a witness to these revels; by these examples he learns to look on vice, not with horror, but complacency. At another time we see this noble Lord of the creation, start from his bed, not to enjoy the beauties of the creation, not to diffuse comfort to the industrious, but to trample on the weak and defenceless, despising even death itself; he sees glory alone in pursuing with a parcel of ferocious animals a defenceless and timid hare. Such are the resources for the employment to the vacant minds of our country gentlemen. And, from these considerations, I am led to think, that unless the education of the higher orders is equally attended to with that of the lower, without they are inspired with a taste for innocent, and praiseworthy amusements, wherewith to employ themselves, the laudable exertions which we are now making for our country will be ineffectual; patriotism will